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upon the problems of race improvement; while in the last chapter the factors in organic evolution are discussed and certain important conclusions drawn.

The author finds himself in accord with the program of the eugenicists "so far as it is directed toward the complete elimination of reproduction in the irresponsible defective." The inheritance of acquired characteristics being excluded as a factor in social evolution, the latter is to be effected by better environment (especially educational environment) for the individual, and by limited eugenic selection. The conscious control of evolution therefore, according to Dr. Parker, involves the education of the cerebral cortex and the elimination of defective germ-plasm. However unexpected (in a course of lectures upon social evolution) may appear this association of nervous, glandular, and reproductive functions, the conclusions of the writer will seem sound and convincing so far as they are limited to the physical side of social life, i.e., to the sphere of mechanism. There are certain assertions, however, made by Dr. Parker which transgress the field of mechanism and which will appear to many readers uncritical.

Examples of such assertions are that "human personality is an almost impalpable product of the cerebral cortex"; "memory is a function of the nervous system"; "the activities of the cortex include all our conscious states"; "our most profound activities are of a purely materialistic nature." Although Dr. Parker does not state the philosophical view-point from which such assertions are made, there is no doubt that they transgress the bounds of sound mechanism, and they will suggest to many readers assumptions which have been long since philosophically discredited. As a whole, however, the book is characterized by scientific accuracy and cautiousness of conclusions, and forms a valuable addition to the literature dealing with the science of social control or "conscious evolution," notwithstanding the failure of the writer to suggest that the "conscious control" of evolution involves other factors than the purely physical or mechanistic.

HERBERT V. NEAL.

TUFTS COLLEGE.

THE UNFOLDING UNIVERSE. EDGAR L. HEERMANCE. The Pilgrim Press. 1915. Pp. xxiv, 463. \$1.50.

In an earnest and interesting manner Mr. Heermance has brought together a large number of scientific facts from the physical, biological, psychical, and spiritual fields in an attempt to prove the

existence of God by the use of the modern scientific method of investigation and inductive reasoning. From man's religious experience the author infers the existence of an objective "cosmic mind," which works through man's subconscious self in the regulation of organic, nervous, physical, social, psychical, and spiritual growth with purposeful activity. This cosmic mind is God, and the end to be attained "the perfection of the mind of the total human personality as a social unit." Perhaps the scientist would hardly go as far as Mr. Heermance in saying that "as the physical universe exists for the solar system, the solar system exists for our planet. Man would then become the central fact in the plan and purpose of the universe." Nevertheless, the modern preacher of every denomination should find in the pages of *The Unfolding Universe* many scientific facts in a new setting, many philosophical truths in a new light, and many valuable suggestions for new lines of thought.

FREDERIC PALMER, JR.

HAVERFORD COLLEGE.

THE PHILOSOPHY OF FAITH. BERTRAM BREWSTER. Longmans, Green, & Co. 1913. Pp. 201. \$1.20.

The author of this work maintains the position that the logical faculty or understanding has its legitimate place and function in life but does not cover the whole of life, and particularly is it inadequate to deal with the deeper experiences in the philosophic grasp of truth, the aesthetic appreciation of beauty, and the ethical and religious love of the good. The world of life is greater than the realm of rationalism. He endeavors to give us a philosophy of faith. Philosophy finds that there are psychological and social causes of faith. Instinct, impulse, and experience play their part in its creation. The grounds of faith are thus psychologically well established. It is the task of philosophy to criticise this faith, to modify it, to purify it, and to relate it to the whole content of religious experience and the ordered world. Considerable stress is laid on the voluntary nature of faith and the obligation to cherish it. With such a conception of his task the author discusses in successive chapters such ideas as truth, virtue, freedom, beauty, and the highest good. The book is a good type of the more thoughtful popular philosophical treatise, which makes it appeal to persons who have an intelligent interest in the greatest subjects of thought; and to such the book may be commended.

DANIEL EVANS.

ANDOVER THEOLOGICAL SEMINARY.